

Book and Tract Work.

WHILE visiting brother N. C. Neilson at Herrington, Kan., I noticed a large package of pamphlets and tracts in his place of business. On investigating I found them to be pamphlets and tracts from the Publishing House at Ashland, and were for distribution in the town. Here is practical zeal that will develop some day in good. He who sows beside all waters will reap a harvest in due time. Paul knew this and told his people not to be weary in well doing.

THE Kings' Children is printed on first class paper, that means a first class editor and publisher, and is first class in contents. I imagined I was in sister Emma Puterbaugh's presence when I read her article. With a little effort the subscription list will number one thousand, and the money received will more than pay expenses, and that means more financial help for the church at large. It seems strange the church in general does not appreciate more fully the fact that she has in her grasp the opportunity to be a power in the country. She must sustain her own publications, take them as they are, and make them what they ought to be, and this I believe she will do in spite of the Benedict Arnolds within her folds.

I RECENTLY heard of a Brethren church in Neb., and wrote to the name given for a statement of facts. I received quite a long letter. The writer says: "I send you several tracts or Booklets, one of which the title is: Are you a member of what? It will explain what you wanted to find out, better than I can tell you." I do not think they are far off from our position. What I call attention to is their tract work, they answer questions for them. I am away from home, on my return I will examine and go to see "the brethren" and find out if we are aiming for the same place by the same method.

PARTS of Kansas and Nebraska are going through terrible experience from the drouth, men and women are calling on lodges, churches, rail roads, state, friends, and wherein there is hope, with some exceptions calling on about every thing except the Lord. Such were the conditions of things, but now people are getting awake to the fact that times of danger are here, and there is an opportunity to sow seed that will bring a crop of eternal fruit. Push out your tracts, and pamphlets and books and papers, and let them go as leaves of healing for drouth stricken souls. Send them to me if you have no one else

and I will see that they are scattered. I could use five thousand tracts next month if I had them, and I presume Brother Keller and others could do the same.

I commenced with Neilson and will end with him. He told me he was led to the church by a four page tract handed to him in Denmark, it convinced him on the spot and he united with the church. Coming to this country he stood for the cause of truth against the traditions of the Elders, and has been working for the Progressive Brethren since; a few others stand with him, but the little band are true for they have been tried. Brother Neilson told me of a gentleman near here who had obtained the EVANGELIST and become convinced of the righteousness of the cause. On Saturday he rode eight miles to attend preaching, and a man who does that, not being a member of the church, must mean business. So ought we all, for the King's business demands haste.

JOHN DUKE MCFADEN.

AN INCIDENT OF TURNER.

We hear only too much of falsehood and treachery in domestic life, of chicanery in business, of fraud and bribery in politics as pseudo-statesmen scramble for "what they call the rudder of government, but which is in reality only the spigot of taxation." It is good to turn from these to lives and actions measured by the Golden Rule.

On an occasion, one of Turner's masterpieces, over which he had worked for months, a picture with a wonderfully beautiful golden sky, was hung in the gallery next to a painting which showed to great disadvantage beside it. His fellow-artists were so enthusiastic over Turner's picture that on exhibition day eager crowds hurried to see it. Lo! the golden glory was gone. His friends exclaimed, Turner muttered:

"It's only lampblack; 'twill wash off. Poor Lawrence felt so bad."

He had deliberately dimmed the beauty of his own picture so that another might show its merit.

Ruskin says that Emerson was the only person to whom he has told this story who had nobility enough to accept its truth, so contrary to self-seeking, worldly wisdom.

THERE is a sense of the divine presence, in which one may be said, like Enoch of old, to walk with God. It is not distinctly prayer, it is better than prayer; it is the outcome of prayer. But who will ever attain to this without learning by direct endeavor to look through life, through the world, through nature up to nature's God?—Dr. Dewey.

The Sunday-School.

THE WICKED HUSBANDMEN.

BY THE EDITOR.

Lesson II for April 14, is taken from Mark 12: 1-12. To get the connection, the reader should look up the events,

BETWEEN THE LESSONS.

Following the order of events, we have:

1. Monday. (1.) The cleansing of the temple, Mark 11: 15-18. (2.) The visit of the Greeks and discourse, John 12: 20-50.
2. Tuesday. (1.) The barren fig tree withered, Mark 11: 19-26. (2.) Opposition of the rulers set forth in three parables, Mark 11 and 12. (3.) Questions asked and discussed, Mark 12: 13-37. (4.) Denunciation of the Pharisees, Matt. 23: 1-39. (5.) The widow's mite, Mark 12: 41-44. Parallel accounts, Matt. 21: 33-46; Luke 20: 9-19.

LESSONS FROM THE VINEYARD.

1. God has planted and entrusted to each of us a vineyard, and if rightly tended will produce rich fruit. He has thrown many safeguards around it. The walls and influences of your own home and of the church, the restraints of christian friendships and associations. God has made every provision for his vineyard necessary for its fruitfulness. If now it yields no fruit, the fault will be yours, not God's.

2. The husbandmen were to give each year a certain quantity of the fruits of the vineyard. In this way the rent was to be paid. So God expects some fruit from the vineyard which he has let to us. Note that the owner expected the rent in *fruit*, not in money alone. We must give to God our loving service and grateful obedience. The mere giving of money or any earthly possession will not satisfy God. He demands the fruits of our life, in love, obedience, worship, honor, service. The greater our privileges and blessings the more rent God expects from us.

2. How do we treat those whom God sends to gather the rental? In this age of the world we do not beat the messengers of God, but do we grant what in God's name they ask from us for him? Do we give up our sins and yield our hearts and lives in loving obedience and service to him? Perhaps we treat the messengers with great respect, but entirely disregard the message, forgetting that the *message* is greater than the messenger.

4. When we fail to make proper use of our privileges and blessings, God takes them away from us and gives them to others.